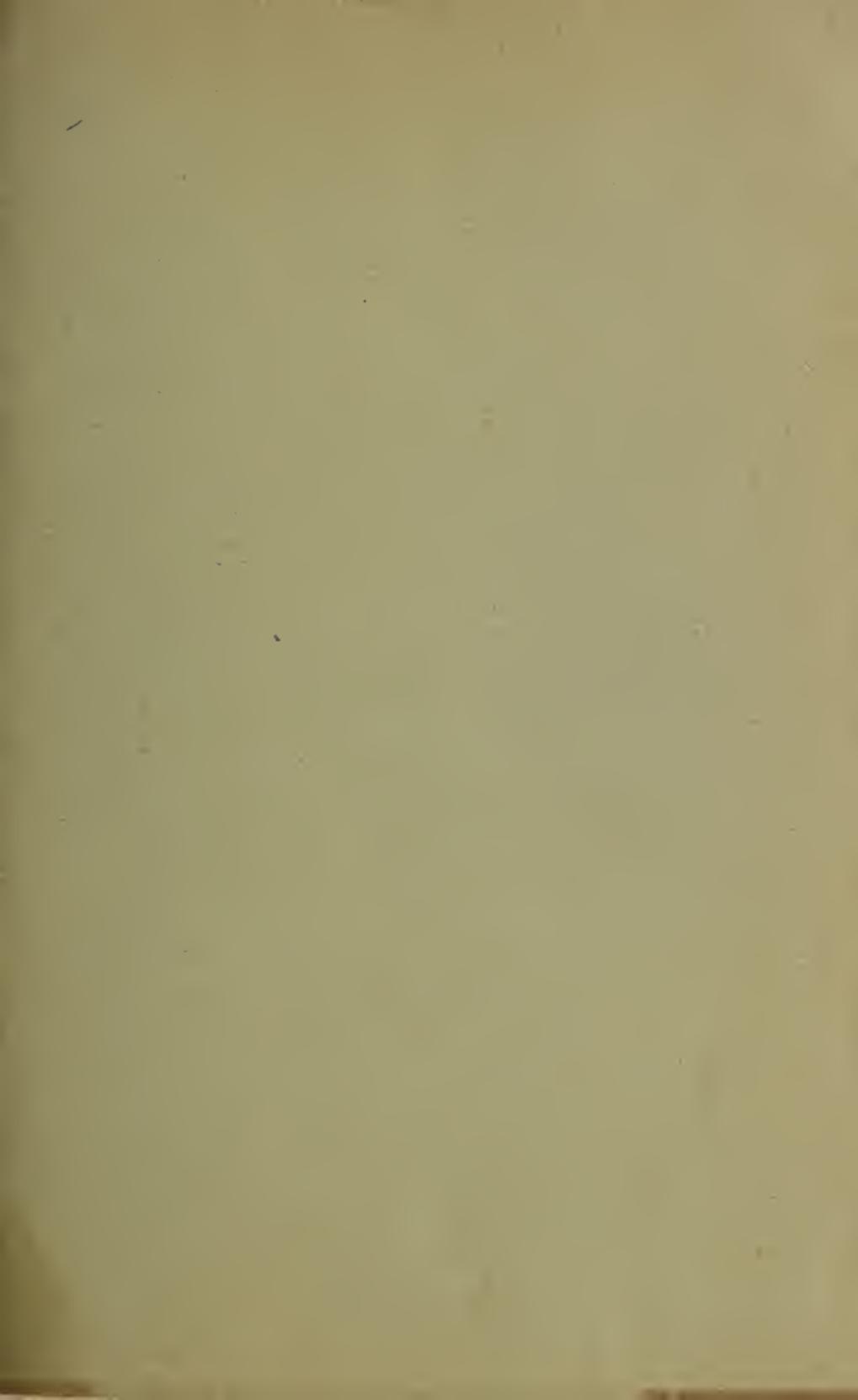




Division 1

Section 7

No. \_\_\_\_\_





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THE  
MISSIONARY LINK  
FOR THE



Woman's Union Missionary Society of America  
FOR HEATHEN LANDS.

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VOL. 5.

NOVEMBER, 1873.

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It has been our privilege to send two missionaries to Japan and China, who sailed in company with Miss Douw, October 1st, from San Francisco. More detailed notices will be found in these pages of this addition to our working corps in foreign lands. We also feel that special interest gathers around the story of one of our little adopted daughters in India, of whom we have recently heard that she has been safely housed in the fold of the tender Shepherd.

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FOREIGN CORRESPONDENCE.

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REPORTS FROM OUR MISSIONARIES.

**INDIA—Calcutta.**

*Extracts of Letters from Miss LATHROP.*

SEED BY THE WAY-SIDE.

LAST evening, a missionary of the London Mission related a little incident, which made us feel that our labor was not in vain. A few evenings ago he went early to a preaching-place. Very soon a bright boy of about ten years of age came in, and the mis-

sionary said : " Well, my boy, what do you want ? " He replied : " I came to hear the lecture." Opening conversation with him, he found he knew about the creation, the fall, and other portions of the Old Testament, and several incidents in the works and life of Christ. He inquired where he had learned it, and found he belonged to a house in which we teach, and, whenever he had the opportunity, he took his sister's " Line upon Line " to read ; also he had heard the lady teach his sister when he could. All this had interested him so much, that he had found out the preaching-place, and came to listen to what the " padre " said. How diligently, then, we should sow beside all waters, for we truly know not which shall prosper, this or that !

#### GROPING FOR LIGHT.

A widow in the school at Oota Para, who has always taken a deep interest in religion, handed Mrs. Page her slate with this on it. She and her niece wished to become Christians ; they were no longer idolaters, and would not be called such. Mrs. Page tried to get an opportunity to talk with the women privately, but was unable, as she thinks the others may have suspected something of the kind and kept close by her. She could only say to her, " I will see you some other time, and, when I come next, I will bring you some books to read." The husband of one woman we teach was baptized a few weeks ago ; I am sorry to say his wife was not baptized at the same time. He did not partake of the sacrament, and so considered his caste not broken. He cared not for caste, but thought he might still remain at home. For some reason, he and his wife have gone to live by themselves, and she says, " she too will become a Christian." No stir, that we hear of, has been made about this, but I fear the case will be different with zenana women, whose relatives are all heathen.

#### RELIABLE NATIVE TEACHERS.

Elizabeth, a Christian Bengali woman, is the daughter of Christian parents, and has been educated in a Mission school of the Church of England. Her husband is very poor, and, for this reason ; she has left her home in the country and come to Calcutta to

find means of support. She has been with us some months and during all that time has been faithful and earnest in her work, as also in the Normal Class, trying to fit herself for increased usefulness. When she began, I gave her work in a new district, and she has more calls, than she is able to respond to. In one house, where she began with four, she now has twenty pupils ; in another, four women are learning. We are able now to concentrate our labors more than formerly, for, as the people become more enlightened, they are less fearful of going out of their houses, and we can gather them together sometimes. This is not practicable in all cases, as many of the women live in utter seclusion, and, in order to reach them, we must go to their own comfortless little rooms. Often, by reason of the heat and bad ventilation, we are scarce able to breathe the hour we spend with them ; but here the greater part of their time is passed. The effect is not so deadening upon their minds as one would suppose, for they are bright and ambitious, in many cases showing a real aptitude for learning. The desire now for education among the women is general, and men desire to have them educated. Through this feeling on their part, we are enabled to impart a great deal of religious instruction, and know that in time, the fruit of all this effort will be seen. An old missionary said to me a short time ago : "I have seen the rise and progress of all this zenana teaching, and I think it a blessed work ; but the time for showing the real good of it will not come for years yet." The leaven works slowly.

Chundra still continues faithful to her great work, and is one of the finest characters I have met among the Bengali Christian women. She is very earnest in her expostulations with the heathen women on the folly and wickedness of their customs, and clearly sets before them the truth and beauty of our religion. Added to her teaching, she maintains a consistent, Christian life, and I trust her labors will be blessed to the good of her countrywomen.

#### THE CHILDREN OF THE HOME.

I will try to give you an idea how our large family of children live. In the morning, before I want to open my eyes, I hear their little feet pattering down the stairs from the dormitory, which is

a large room over their dining and cook-rooms. Each child has a small iron bedstead, with a mat and a sheet to lie on, and a sheet and blanket, for cold weather, as a covering. Down stairs, they have a bath-room and a small room in which they dress, beside their two school-rooms. These rooms have not much furniture, but enough to make them comfortable. The walls are pretty well adorned with pictures ; mainly Scripture ones sent from home. The dining-room has a long table, covered with a white cloth, and the children eat from plates, with a fork and spoon. I believe ours is the only Orphanage in Calcutta where they do not use fingers exclusively. The rooms open on a small play-ground. The children take turns in the cook-room, and all are busy at study or work until four o'clock. From that time until dark their voices make music. We are trying to make of them good scholars—both in Bengali and English—and we intend also that they shall be taught to do all kinds of work, to fit them for good, useful women in the station of life they will be likely to occupy. Their food is the same as the middle class of Bengalis—such as rice and curry, and vegetables, with bread, but no butter. Their dresses, excepting those sent in the Mission boxes from America, are made of unbleached long-cloth. In cold weather they wear flannel sacques outside of these. They always go with bare feet, except the largest ones, but when they go to church they wear stockings and slippers, and on their heads the “chudda,” a piece of white muslin about two yards in length. I sometimes think these girls receive more Bible-instruction than our children at home, for it is their daily study, in both the Old and New Testaments. They are quite fond of singing ; and, as Bengalis learn by rote without trouble, they have committed many English hymns to memory, and sing them with great satisfaction to themselves, if not to the enjoyment of those of the ladies who are musicians. In the morning, Miss Hatchel has prayers in the school-room with them before seven o'clock, the hour they begin their lessons. At night they come to prayers with us, which is the only time in the twenty-four hours our family of more than forty persons is together.

[Communicated by the Philadelphia Branch.]

A "CONSECRATED PLACE."

In the hope of getting some rest in a cooler place, Miss Ward and I went for a week to Barrackpore, a beautiful military station twelve miles up the river, and connected with Calcutta by rail. Barrackpore is the country resort of the Governor-General when in Calcutta. Often we looked across to the town on the opposite side with feelings of strong regard, and when our eyes fell upon a handsome, large building, with pillars extending the whole height, we felt something akin to reverence. This town is Serampore, where the first missionaries, Carey, Marshman, and Ward, when driven from every part of the East India Company's dominions, took refuge, and from this Danish town sent forth an influence which made itself felt all over India. The large building I mentioned was the College established by them, and mainly by the money gained in their labors in teaching, writing, and printing. The houses in which the families lived stand each side of the college. In the compound of one is their mission chapel, a small, plain house, containing tablets to their memory ; in the old cemetery they are buried. The house in which we spent three pleasant days, was the one occupied by Mr. Carey. Here Mr. Judson was forced to come for a time also, before he was permitted to found the Burmah Mission, and an old ruined Hindoo temple is pointed out as the spot where Henry Martyn studied, and fasted, and prayed.

CAR OF JUGGERNAUT.

We have often heard of the wonderful car of Juggernaut at this place, and when there, went to see it. It is a huge, rough, wooden structure, twenty-five or more feet high, built without any style of architecture that we could see, except at the top it is finished by a small temple. Here the god is placed at the time of the car-festival. Every part is covered with very poor paintings of the god and other idols. The car is very heavy ; the timbers on which it is built look substantial enough to support a large house ; each wooden wheel would be a labor for ten men to carry. The festival, which consists of removing the idol from the temple, close by

the car, and drawing him through the streets by enthusiastic men and women, takes place a short time after the rains begin, so that the ground may be soft, when the labor of dragging the car is tremendous. Persons are prevented, by a strong police force and other precautions, from throwing themselves under the car, but they are sometimes crushed in the great crowd. Pilgrims come in numbers from all over India to witness or take part in this festival. It is a general holiday, and special trains run every hour from Calcutta to Serampore, filled with native men and women. So you see, that although the people have had the Gospel from the first, they have not yet been brought fully under its power ; on the contrary, it is one of the strongholds of heathenism.

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*Extracts of Letters from Miss WARD.*

## A GROWING SCHOOL.

I have already told you somewhat about Amato, who has a bright mind, and has been well-taught by Louisa, one of our Christian native teachers. Now she is putting her education into use, for she has collected a large number of little girls, and has a day-school in one of her small rooms. The school, from the first, has been very successful, and has now become so full that the little place can no longer contain them, so, in the garden back of the house, she will erect another small hut ; then we will divide the school, put the larger classes in one place and the smaller in another. Sarah, a native Christian woman, goes to the school each day, and helps her teach. When the little ones have been dismissed, Sarah stays and gives Amato a lesson, which takes about two hours. She continues making good progress, and aspires very high sometimes. She was very anxious that I should learn Sanscrit, so that I could teach her. I think she wishes to read the Vedas, or religious books, which are written in Sanscrit, but she is much interested in our religion, saying she knows it is true, and that she believes in it. Still the religion of her forefathers is a great deal to her, and I think she wants to know just how much truth she can find in it. I fear she wavers between the two. Sometimes, while talking to me, the tears will drop down her

cheeks, she will drink in every word I say eagerly, and then in such an earnest way, tell me "*she knows it is true.*" Then, on the other hand, her sister is a bigoted Hindoo, who fears Amato will become a Christian, urging many arguments against it, so the poor child is being drawn by two cords. We cannot realize how hard is their position, brought up from infancy in superstition. I know the Holy Spirit shines within her. Will you not pray that she may receive His teachings?

## LOVE OF ORNAMENTS.

When the children of that school know the day I will visit them, they come laden with jewels and their best clothes, long strips of cloth wound around the body, and one end thrown gracefully over the shoulder. At such times a gayer dressed party of little children one could seldom find, for bright colors they delight in. Yesterday, when I went there, the children did not know I was coming, so they were not prepared. Soon two or three slipped out, ran home, and before I left, came back with bright red sarees covered all over with pictures of large birds, peacocks, ostriches, etc., and like many little American children, they were so taken up with their fine clothes, I could hardly get their attention. Amato has learned to sew, and daily teaches the larger pupils in work. As a teacher, I think she is faithful; and I have on cause to complain of her want of interest, for she thinks the school her life-work.

## ENERGETIC TEACHER.

Shama Shundiri was one of the first of our zenana women who opened a school. We think it a very hopeful sign that those who have been taught are anxious to teach others. Shama Shundiri's school now numbers forty-two, all little girls, from the ages of four to ten years old. Within the last year it has increased nearly one half, and as it was more than Shama could well attend to, we have allowed a native Christian woman to spend two hours daily, giving all the Scripture lessons, as well as helping with the secular studies. As the school became so large that Shama's little house could not hold them, we hired a wide inner

verandah in a house on the same gully, just opposite her own house, so that morning and evening she watches her opportunity, and dodges across. Shama is quite an old woman, and when she puts on her heavy silver spectacles, and is surrounded by her large flock, she looks quite ancient. It is a pleasant sight that rejoices our eyes, when one thinks what an impossible picture it would have been some ten years ago. After her own school has been dismissed, Shama takes her books and recites to a Christian native teacher, thus preparing herself better for her work. She is very intelligent, and one of the most energetic Bengali I ever saw. It is very pleasant to visit her week by week, see her thorough earnestness and notice her progress.

I have had another woman who has seemed greatly interested lately, one who has asked searching questions as she has read her weekly chapter in Matthew. She sent word this week that her husband was ill, and that she would not read this month. It may be true, but I have my suspicions that her husband has heard our lessons lately, and that this new baptism, which has just occurred of a zenana woman at Midnapore, a few miles from Calcutta, has frightened him. I hope it may not be so, and that she will commence again soon. If she does not, I shall attempt to see her, but shall not force myself, as anything of that kind would injure our work. I think the people trust us now, in fact we go nowhere but where we are asked to go ; this puts us on quite a different footing from intruders.

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*Extracts of Letters from Miss CHASE.*

EFFECTS OF TEACHING.

The husband of one of my pupils has been baptized. After his baptism, in accordance with the advice of some missionaries, he returned to his Hindoo relatives, resolving if possible to live with them, but after a month they expelled him from his house. He is now living with a native Christian family, and I am happy to add, his wife is still with him, and consequently is regarded by all her friends as a Christian ; so, were she baptized, would encounter no more animosity than she now does. But I do not yet regard her

as a suitable candidate for baptism, although I do not doubt her belief in Christianity and her desire to embrace it. Her sister-in-law, who is also one of my pupils, now manifests a special interest in her Bible lessons, and from conversations recently held with her, I am led to hope that she too is seeking acceptance with God through Christ. May they both soon be numbered among the followers of Jesus.

It is gratifying to observe the desire for education extending among this people, and the consequent diminution of the power of idolatry and superstition. The Hindoos begin their year in the middle of April, and as they regard the first and last days as peculiarly sacred they are public holidays. A few days before this festive season, as I was conversing with an educated Babu, he remarked, "It will be useless for you to go to any zenanas during the coming feast days, as none of the Bengali women will read." I assured him I should visit my pupils as usual, for none of them objected to receiving instruction on a poojah day. He was greatly surprised, and replied with a warmth the Bengalies rarely express, "No Babus would ever, even in his dreams, have thought that so strange an event would occur, as that women would read on a poojah day. Many thanks to you missionaries for what you are doing for our countrywomen." The Bengalies are not a grateful people ; for this reason it is especially gratifying when any of them seem to appreciate the efforts made for their improvement.

#### POWER OF THE TRUTH.

There is a work going on outside of our mission, the results of which, I doubt not, will be felt in many a zenana. About six months since, the missionaries of this city united in praying the Lord of the Harvest to send more laborers to India. The Lord graciously remembered His promise, "While they are yet speaking, I will hear," by sending to our help, one wise in winning souls for Christ. This chosen servant of the Lord, immediately upon his arrival where there is so much nominal Christianity, began working for the Master with the faith which removes mountains. At first, he confined his labors almost exclusively to the

Europeans and East Indians, correctly saying, that missionaries here could not hope for much success in their labors among the natives, while there was so much formalism and worldliness among professing Christians.

This zealous missionary has been for some months conducting between forty and fifty services a week ; preaching publicly, and from house to house. More than a hundred persons have been converted in these meetings, and the work is rapidly advancing, for the converts, stimulated by the example of their spiritual father, are earnestly working for Jesus. Among the indirect results of this extraordinary religious movement, may be mentioned a deepening of the piety of some of the native Christians, accompanied with a desire to assist in spreading the Gospel amid their idolatrous countrymen. There is also an increase of zeal, on the part of the English missionaries in town. One of their number, the pastor of our English church, has organized the members of his church into working bands, or rather praying bands, of three or four persons, and sent them out to preach the Gospel in the lanes and alleys of this great city. I have not as yet heard of any conversions in connection with the labors of these laymen, although some of their hearers are anxiously inquiring what they must do to be saved. Another missionary, a few months since, opened an early morning prayer-meeting for young men. In these meetings all distinction of race is forgotten, and Englishmen and Bengalis unitedly plead for the outpouring of the Spirit upon this heathen city. God has been answering their prayers in the salvation of some of their members, and in leading others who were professed disciples of Jesus to a higher Christian life.

An Englishman, whose conversion may be traced to these meetings, is a thorough Bengali scholar, and impelled by the zeal which always fills the heart of the true servant of God, resolved to establish a Sabbath-school for heathen children. At the first session there were only eleven boys present, but on the second Sabbath the scholars numbered twenty-four boys and thirteen girls, and I think there have been additions to the school every succeeding Sabbath. I am therefore encouraged to hope that this school, which at first seemed a doubtful experiment, will prove a great

blessing to many Hindoo children. Although there are many week-day schools for heathen children in this place, and Sabbath-schools for the children of native Christians, yet this new school, of which I am writing, makes only the *third* Sunday-school for the children of Hindoo parents. I hope we may soon be able to collect together the children of some of our schools on the Sabbath.

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*Extract of Letter from Miss SEELYE, M. D.*

(Communicated by the Philadelphia Branch.)

## TRIUMPHANT CLOSE OF LIFE.

A very interesting ceremony took place yesterday, namely giving the communion to one of our dear girls, Eliza Douglass. When well, she attended the Episcopal Church, and was baptized in it soon after I came here. We have for some time thought her a true little Christian, but on account of her illness, she has seldom been able to go to church. As her time in this world is now very limited, she desired for once before leaving to partake of the communion with us. So her kind pastor, Rev. J. Vaughan, came and administered it. Seven of us, including the nurses of the hospital and Keshurie, her native teacher in the Orphanage, united with her in commemorating our Saviour's dying love. It was a very solemn but a very happy season, for how can we mourn when Jesus only takes his own to himself?

A very earnest worker among the natives, Babu P. C. Mookerjea, has, after a lingering illness, been taken to his final home. His death-bed scene was one of triumph; and bore witness to the knowledge he had, that he was one with Christ. I do not think I ever knew a man who possessed a more simple, child-like faith and trust than his. He used to preach to the children and servants here on Sundays, and when he knew his end was near, he sent for some of the older children that he might have a few last words with them, and impress upon their minds those truths and warnings which they should never forget.

*Extracts of Letters from Mrs. PAGE.*

## THOUGHTS IN THE RIGHT DIRECTION.

Yesterday I distributed among some Bengali women copies of a little tract called "The Story of the Young Lamb." It is about the Good Shepherd carrying the lost one home on his shoulders, and rejoicing over it with great joy. They were much pleased with it, but I wished them to be more than pleased; I wanted them to be awakened, and I talked with them for some time about Him who died that we might live. Some of these women are so sensible and affectionate, that I often wonder if it is possible they can really believe in their own false system of religion.

Passing through a verandah in one of my zenanas, I found an old woman just composing herself to sleep; she started up when she saw me, and I said to her : " How is it you never came near me to-day, while I was teaching your niece ?" She replied, " I am sick; I could not get to see you with my eyes, but I saw you with my heart." I was pleased with this remark, for it showed me that the old lady is not indifferent to what I say, and that some of the words of the Bible her niece reads, have had weight with her. Sometimes we meet with encouragements " by the way."

## COMMENTS OF A BRAHMIN.

I had a long conversation with a Brahmin, who brought me a tract entitled the " Glory of God," and read some extracts from it. " Ah!" he said, " it is truly a great pity that Christ did not come down from the Cross, when he was urged to do so ; then every one would have known that he most certainly was the Son of God." I said, " Look well, Babu, and consider the matter; if Jesus had come down from the Cross, he would not have died for us, the sacrifice would have been incomplete, and we should not have been saved; inasmuch as He bore *all* the suffering, and *all* the scorn, even to the cruel death of the Cross, those who believe in Him are forgiven." This Babu seems very much in earnest; I have promised to send him books, and told him to visit some ministers whom I know. I trust to him will be verified the promise

"Seek, and ye shall find." Some of them are so careless about these matters. This man also read out the verse from Genesis, "And God said, Let us make man in our image, after our likeness." "Why did God say *us*?" he asked me, "there is only one God." "Yes," I answered, "three persons, Father, Son, and Holy Ghost, and one God-head." I referred him to the first chapter of John.

## VARIETY IN TEACHING.

The rooted prejudices of the native mind against Christianity seem to have given way in many places, and sometimes women whom I have never seen before come and sit around me and hear what I have to say about the Christian's God. Yesterday there was quite an old woman in one of my houses, who kept swaying herself backwards and forwards all the while, sighing now and then, and saying in a low voice, "Yes, what the lady says is all true; all true!" I was speaking then of the uncertainty of human life and of the final summons, "Prepare to meet thy God," that may be heard at any time of the day or night, and asked them, "How shall we go to the King's house and stand before the King? If, in order to appear before earthly sovereigns, we must put on our richest and best apparel, how can we come before our God with all the vileness of sin still clinging to us? We must flee to Christ our refuge! He will then bestow upon us the spotless robe of His own righteousness." One of my women, very aged, who was taken down to the Ganges to die two years ago, was close by me. She seemed to listen very attentively, and at last she said, "I am very old now, and I wish to go away and be with God. To be near Him is by far the best." "And Jesus Christ," I said, "who loved you, and gave His life for you?" "Oh, yes," she replied, "and Christ too."

I have just heard of three new places where the women are most anxious to begin to learn, having heard about zenana teaching from a friend of theirs. This is the way in which the work spreads. Sometimes I have found it quite necessary to put a little of the spice of ridicule into what I say to my women. Yesterday, as I sat teaching, I happened to look up, and on the walls in front

of me hung a large, coarse black and red daub, representing the Hindoo goddess Kali. "What is that?" I asked. "Oh! that is a picture of our Kali mother." "And she is a goddess?" I exclaimed; "why she is nothing like as pretty as the wax doll I have just given you!" The women looked at each other and smiled, while one of them said, "Yes, mem sahib, the Bengalis are very foolish and very shameless, to worship such a thing as that!" This was the beginning of quite an interesting talk with the women.

There are twenty-four children in the school in which our native teacher Proshono instructs, of all castes from the highest to the lowest. We make no difference between them, and they have gradually learned that in their teacher's eyes, Brahmins are not considered any better, nor even any grander, than others. Among them is a very dark little child, of the Mikmaris caste, (one of the lowest,) who sits on the same form close beside a fair, pretty Brahmin girl, and they are really very good friends. The former always answers to the name of "Black," and one of the Brahmin girls is "Fair."

Two of my girls are to be married, and I am afraid they will not be allowed to attend school any more after that, for no Brahmin's daughter must be seen out of the house; she must draw her saree over her face if any stranger should approach her. Her husband's name must never be mentioned by the young wife, and if she is reading any book in which the name should occur, she must substitute another in its place. She will scarcely speak in his presence, and if obliged to do so, will not raise her voice above a whisper. How true it is that the Christian religion is the only one that elevates woman, and brings her into her proper sphere. While the children are being taught, the women of the house come and sit around, sometimes asking questions of me. One day I overheard the remark, "*There!* did not I tell you, that all their teaching invariably begins and ends with the Christian religion?" These women have a trade of their own; they make very pretty bead necklaces and bracelets for sale.

**ALLAHABAD.***Extracts of Letters from Miss CADDY.*

## APT SCHOLARS.

ONE of my favorites and her mother I want you to feel personally acquainted with, and to follow them in their progress in Christian knowledge with your earnest prayers for their salvation. They are anxious to learn, and their love for religious instruction greatly encourages me. On one occasion I had forgotten my Testament. B. always looks over my books to see that the Testament, Bible-stories, and Hymn-Book are all there. When she discovered that the Testament was missing, both she and her mother expressed great disappointment. Last week I took them each a copy of "Matthew," as a reward for their having studied their text-book so faithfully. They are now learning the fifth chapter and are reading the eleventh. On Tuesday B. held up hers, and said : "Ma'am Sahib, I have read over all that you have read to us ;" and she really remembers it well. They make good progress in their second catechism, although it is rather difficult.

On another day I teach in three houses, all near each other. In the first one, there is a young girl who has the brightest face I ever saw, and pleasant, gentle manners. She had been learning only a few months when I came here, and was in the Bengali primer ; she is now reading the third book, has been through the first catechism, and through part of the text-book. I read and explain a chapter in Bible-stories every time I seen her ; and, as she remembers all she hears so well, it is quite a pleasure to teach her. In the next house, there is a young Bo, sixteen years old, who very seldom has any lessons prepared ; is always full of excuses—yet there is something in her one cannot help liking. She is quite advanced in Bengali, but I wish she cared more for her Bible lesson. I always feel dissatisfied when I leave her, to think I have spent so much time on all her studies, and yet have made so little progress in the cause of Christ.

In the third house, there is a woman about twenty-four or five

years old, who has lost two children, and cannot to this day speak of them without tears. When first I came here she was very listless and sad, and never wanted to read. I could persuade her to read sometimes, but, two months ago, her mother came up to Allahabad to stay with her, which has cheered her wonderfully, and now she never misses a lesson. She used to live all alone with her husband, and, while he was away all day, had nothing to do but think of and mourn for her children. I think it made her sad to see the other Bos with their children around them.

Besides our regular pupils, there are a few houses where the women cannot spare time to learn, but like us to see and read to them. There is one house where Miss Hook goes regularly to read to an old woman. Last Wednesday, I went for her, and found five elderly woman and one young Bo, who immediately placed a seat for me and were willing to have me read. I read and explained to them the Parable of the "Pharisee and Publican," and afterwards sang two hymns—one about death and the other of Heaven. This led to conversation on the way to Heaven, to which they listened attentively, and talked over their ideas on the subject. In one family is a widow who does most of the housework. She is always very pleasant; and, as she has a little leisure, by the time we come to the Bible lesson she often comes and sits with the others. Yesterday she said to me, "Ma'am Sahib, these two are all the time preparing their lessons; it is nothing but learning, learning all day." I asked, pleasantly, if she did not think it an improvement on gossiping. She replied, "Oh, yes! Ma'am Sahib; if I could only see plainly, I would begin to learn myself." She then sat down at my request to hear the Bible read. When I see with what reverence these Bos hear the Word of God, I cannot but feel encouraged to hope that He will bless it to the saving of their souls.

#### INTERESTED MOTHER-IN-LAW.

In a house recently visited are two bright young girls, cousins, both between ten and twelve years old. I was afraid they would be opposed to hearing much of the Gospel, but all the women, two mothers-in-law, two mothers, and these two girls, with their

younger brothers and sisters, gather around me and listen apparently with great interest ; particularly one old mother-in-law, who seems to grudge being away, any of the time I am there. She has since informed me that it was through her influence that the girls are permitted to read. The poor old woman is a widow, and the sufferings that widowhood lays on these infirm old people is truly pitiable. One incident she related to me filled me with horror at the cruelty of heathenism. She had an aunt, who was a widow, and who was exhausted from fasting, when a snake suddenly darted out of a crevice and bit her. Unfortunately, the fast day was not ended, and she was permitted to die without any attempt to save her—even when she begged and screamed for water, not a drop was allowed her.

A sour-looking little old woman came in one day, while I was teaching a bright girl, and sat through the whole lesson. I was afraid she was a hard, bigoted mother-in-law, and hardly dared to speak directly to her, lest she should use her influence against learning. I was ashamed of my cowardice afterwards, when she begged me to go and teach the Bo in her house. I went immediately, and, after a short walk, we came to the house. The Bo was delighted at the thought of being taught to read. Her husband cannot read a word, even in his own language, which is a most unusual thing for a Bengali ; but he comes from a village in Bengal where he had no means of learning. You can imagine my surprise, when, after we were seated, the first thing the old woman said to the Bo was, " Give your mind to what the lady says ; such things as I have heard this day, may I never forget them !" I felt so thankful and encouraged to hear her say this ; for we often have listeners besides our pupils, and, if they carry away the message in their hearts in the same spirit, have we not cause to be thankful ? I have grown to love this old woman, though I have only seen her three times. She has a bad cough and says that for more than a year she has had fever with it. She is not related to the Bo, and has neither husband nor child, nor any one she can call her own left her in this world. She listens with wonder to the story of the Cross, and her eyes fill with tears. The Bo in this house is a large, pleasant-looking woman, quite

young, but quite unused to thinking. She strives so hard to understand, that she misses the simplest things.

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**BURMAH-Bassein.**

*Extracts of Letters from Miss HIGBY.*

(Communicated by the Philadelphia Branch.)

**SUCCESS OF TEACHERS.**

If I should tell you, one by one, of the girls I have gathered into this new school, you would feel that all our efforts were amply repaid. The teacher of the school is a young man of nineteen years of age. His parents, all his brothers, and his only sister have opposed and hindered him in his desire to be a follower of Christ. His father has recently died, but his mother sets her heart more firmly than ever on her heathen customs. The sister is a bright little girl, thirteen years of age. Her brother has been twice to see her, to ask her to come and study, but she would not. He was so sad about it, that I comforted him by saying I would go after her. This morning at light, the Karens brought a wild jungle pony to the house for me, and I started. We rode two miles to a village by the river side, dismounted, crossed the river in a little skiff, and walked a mile to the house. I found the mother absent, but the little girl was cooking rice for breakfast. I asked her if she would go with me and study, and, after a little pleasant talk, she assented. I went to the fire-place and sat down on a log in the shade of the house to talk to her. Her preparations were soon made, poor child ! for she had but the one soiled, torn dress. I left her during the long walk to my assistant, Meng See. She talked freely. She said she did not wish to go to heathen feasts, but her mother and brothers went, and she could not stay at home alone. She added: "If my mother will let me go to school, I will worship God as my brother does ; I will stay with the 'mama ;' I will never come back to heathen customs." When I left in the morning, I said to the boys: "Tell your mother I have taken away her daughter, and ask her to come and see me ;" and this evening she came and was delighted with the school. I

said, "Have you come to get your daughter?" "Oh, no, mama ; keep her as long as you like—she is better off with you." I said, "Why do you not worship God? Do you never intend to worship God?" "Yes; perhaps in the future, if all my children do." I replied, "That is not the custom of your country ; the true way is for the parents to go before and lead their children." The bystanders laughed, and said : "The mama speaks true ; she is not a good woman ; she drinks arrach and does not take care of her children."

I went at evening in a little boat to visit a school conducted by one of my pupils—a dear, gentle girl—but, I had always supposed, too gentle to manage her school. I found her with over forty pupils, several of them young men and women, who were last year converts. They appeared to have laid aside all their heathen superstitions, and were studying earnestly. She opened her school with reading the Scriptures, and called on one of the elder pupils to lead in prayer. She said, "Mama, at first the young men were unwilling to pray aloud ; they said they prayed at home, but they could not pray before so many—they were ashamed." "What did the girls do?" I asked. "Oh, mama ; I have prayed with the older girls before ; ever since they began to worship, they have prayed aloud with me ; but, I was not willing to call only on the girls, I thought the young men should do their part." "And, what did you say to the young men?" I said. "I told them that in town the girls never lead in prayer, except in our prayer meetings ; that the young men always led ; and that, if they wanted to pray, now was the best time to begin. And now the young men always lead in prayer when we open school." Her order was so good, and the attendance so regular, that I was as much surprised as delighted.

## SEEKER AFTER TRUTH.

One woman—a new worshiper—a strong woman with a loud voice, came to me. She spoke fast, and kept all the people laughing about her, by her real wit. She has had twelve children, and all, excepting the oldest and youngest, are dead. The oldest daughter is an invalid and quite insane ; she has two little chil-

dren whom her mother takes care of. This woman, who has seen so much care and trouble, told me, with tears in her eyes, how wicked she had been. She said, "Mama, I thought if I was angry, I must scold and curse those who made me angry. I did not know until last year that it was wrong; and now sometimes I forget. Mama, what shall I do? I ask all my people to come together and I try to pray, for my husband will not pray aloud. I cannot pray much, and sometimes my husband laughs and says I do not pray right. I know I do not pray as the people do in chapel, but I cannot remember how they say it. The beginning I know; I always remember God is our Father, and I ask Him for what I want; and I know I must ask in Jesus' name, but that is all I know; I cannot say it as all the preachers do." She staid with me several hours, and I kept her by my side, encouraging her in every way I could. She was very anxious to learn to read, but she could not leave home and her cares to come to school, and at present there is no one to go and teach her. She is only one of the many who are striving to learn to pray, to set a watch upon their hearts, and overcome their haste to be angry.

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## **CHINA—Peking.**

*Extracts of Letters from Miss North.*

### SUSPICIONS OF CHINESE.

A FEW women and girls, from a new district in the city, came two or three times to read. One girl became quite enthusiastic about learning the hymn "Happy Land," thinking it would be very fine to be able to sing it while I played it on the organ. Suddenly they stopped coming, and have not been here for several weeks. A woman, who has lived with a mission family for several years, met some of them on the street the other day, and discovered the reason. They think we have a mysterious power over those who come to us, obliging them to become our followers. The enthusiasm of the girl had alarmed them. The woman laughed at their fears, but she heard them say in an undertone, "Don't

believe her; she has lived with the foreigners a long time, and is under their power." Before this, the women of the neighborhood frequently came, curious to see us and our things. Probably they will recover from their fright, and come again, and we hope gradually to dispel their prejudices. They always remark the cleanliness of our houses, in comparison with their own. Some times, we have things less pleasant, as when clear tea is passed according to custom, to anyone who calls. We have heard them say to each other, "Don't drink it," or "I don't dare taste it," or, "Do you suppose there is poison in it?" Another, wishing to be more polite, will bravely venture to take a sip or two. A missionary friend has known them to slip out of doors slyly, and pour it on the ground, or set it down, pretending to let it cool awhile, and then go away without drinking it. We were amused one day to hear the woman I mentioned eloquently defend us, when a number of women, who were calling, were discussing the safety of drinking our tea. She offered to go as security that it contained neither poison nor witchcraft.

Another obstacle in having our regular meeting is that of keeping our days of the week. The Chinese have no week, but reckon by the moon, which regulates their month; so it is not easy to remember every seventh day.

#### SUPERSTITIONS.

Their superstitions are numerous: it takes a residence of many years here, to discover even a small part of them. A short time since we were told of a house, a little outside of the city, containing the remains of a rich man, of high family, which have been kept there many years, because the geomancers profess to be unable to find a spot to bury him, which the wind and water god would be pleased with. Unless he rests in the right place, there can be no peace for his soul. The secret doubtless is, that the geomancers obtain a great deal of money from the family, to carry on their investigations.

A friend in Tungchow told us of a Christian woman living with her, who, when very sick and expecting to die, expressed her dread of being taken from her kang, to lie upon a board during her last

moments. No one dares to sleep upon a kang where a person has died, so the poor especially are not allowed the privilege. She was assured that she should not be disturbed, and if it would gratify her, she should be taken to a bed to die. She said further, that being only a woman, her remains must not be carried through the front gate, to be buried, but through a hole made in the wall in the back part of the premises. She was promised that she should be taken through the front gate. This all seemed to surprise and comfort her. She afterward recovered and is still living.

#### EFFECT OF REWARDS.

We have the same number of pupils and I have found it needful to arrange a system of little rewards for them, at the end of each week and month; which has the desired effect, in making them more ambitious in their studies. The first two or three weeks, only one or two obtained anything, and I was alarmed at the jealousy and malice of the others; but they have done much better since, and all have received more or less reward. The two oldest—Helen Pruyn and Rosanna Hughes—have made the greatest progress. I have good reason to hope that these two are Christians. Ella Hand, too, thinks she has given herself to Christ, though I do not feel so satisfied about her; Ruth is also thoughtful. I am much pleased to know, that they pray for help in their daily duties. Phœbe also teaches them, and she has a happy Christian influence over them. Perhaps they will be stars in her crown. Dear friends at home, you who have prayed for this work, and denied yourselves for it, may we not rejoice together, and take courage, to ask with more faith, for further blessings?

We hear good news from other places. In the Shantung Province, south of us, we are told that Dr. Nevins, lately baptized, and received into the church one hundred and twenty persons on one Sabbath. The entire membership in China is not far from eight or nine thousand. We have good reason to strengthen ourselves in the promise, that, "as the earth bringeth forth her bud, and as the garden causeth the things in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all the nations."

**J A P A N—Yokohama.***Extracts of Letters from Mrs. PRUYN.*

## OUR SCHOOL-HOUSE.

OUR school is, I believe, the largest free school in Japan for girls, and now numbers over sixty. Our school-house is we think a little gem, and I would it were possible to give an interior view of it, as we have an outside one, to our friends at home. Though there is nothing expensive or extravagant in it, yet we have made taste and simplicity combine to give an air of cheerful brightness to the rooms, that make them very attractive. The young ladies who come, seem to have caught the spirit, and are constantly bringing plants and flowers which are kept about the platform and desk, in freshness and bloom. The two rooms communicate by large folding-doors, and Miss Crosby has a succession of classes in writing, drawing, plain and fancy work in one room, while Mrs. Pierson carries on the regular school studies in the other. The Bible is the most prominent study in the school, and a Japanese teacher comes for two hours every morning to assist in translating the lessons. The scholars range from six to twenty years of age, and several of the older ones are married.

## INMATES OF THE HOUSE.

In the Home we have four little girls almost exactly the same age, all interesting and lovable children, but our little Nina, whom the "Clifton Springs Band" has chosen as their special protégé, is altogether the brightest I have ever known. Now six years old, she has learned, in the year and a half she has been with me, not only to speak English perfectly, but to read and spell in words of five and six letters, far better than some girls in our school twelve years old, and is in the class with them. About six weeks ago, the measles came among our children, and everyone in succession had them. When Annie, the first one, was taken, Nina thought it was something very fine to be taken into my room, lie upon my lounge and in my bed, and she said to me, with a little of an envious spirit, "Mrs. Pruyn, *I* like sick very much;" but when she became the victim, she did not think it so pleasant, and although she was very sick, and had every attention, it was

quite amusing to see how she would hide her head in the pillow, and shake it when asked if she "liked 'sick' so much now?" I wish you could hear her trying to teach the other little ones, who are far behind, how to sing and say their prayers. It is very sweet to know that these dear little ones are thus early receiving the knowledge of what is good and pure, instead of growing up amid vice and heathenism. Since writing the above, circumstances have transpired that induce me to think that little Nina had better be given up, and another little girl taken in her place. Nina has a father who is able and willing to support her, but inasmuch as he is a very intemperate man, and has recently had an attack of paralysis, it is not at all improbable that she may soon be left entirely destitute. As I did not wish to discourage the benevolent purpose of those who proposed to support her, and as there was not then another little girl that I could give them, I thought it as well to allow her to be under their care, for a time at least. Now, another dear child has come to us, without anyone to love or care for her, but the friends God has provided by means of this "Home." I think she is equally bright as Nina, and has as warm and loving a nature. We call the little one "Fannie." I trust the dear Lord, who has brought her to us, will give you a spirit of faith and prayer on her behalf, and that we may all rejoice over her through the ages of eternity.

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*Extracts of Letters from MRS. PIERSON.***PRAYER MEETING OF WOMEN.**

There are so many incidents of interest occurring daily, that it is difficult to choose among them, but I wish to tell you especially, this evening, about the first female prayer-meeting in Japan. It was held in our school-room. The subject had been stirring in my heart for many weeks, with the desire that the native Christian women should learn to pray for their own spiritual improvement, as well as an influence upon others. I confess, with very weak faith, that this movement was inaugurated, knowing their timidity, their ignorance and want of strength. But the result was committed to the dear Lord, who is able to bring order out

of chaos, and light from darkness. On Friday afternoon, the meeting having been previously announced, about sixteen of the scholars remained. We sang "Just as I am, without one plea," and translated from John the Fourteenth. I opened with prayer, and then called upon one woman to pray. A feeling of deep solemnity pervaded the hearts of the dear scholars. To my surprise she arose, brought her chair next to mine, and kneeling, said : "Will you teach me?" I replied, "The Spirit will teach you." She began very falteringly, asking God to help her, and then she stopped. I whispered to her, "Go on." She said a few words, and then stopped again. I then took up the broken petition, and presented it in the name of Jesus. We rose and sung. I then called upon another, recently baptized, to offer prayer. She readily complied, and although her prayer was low, it was very earnest. There were no other prayers offered at that time. This to some, might seem a trivial circumstance in the history of our work. The Lord knows the fragrance and sweetness of that hour, and it will long linger in my heart. By God's grace it has set in motion an electric current which shall not cease to vibrate. Will you not pray for this special work? It is my intention to continue these meetings through the vacation. The women and girls in our school love the Bible ; in this there is great hope.

## JAPANESE SERVICE.

Rev. Mr. Ballagh has recently instituted a new church service for the Japanese. It is held in the same building as the foreign (American) worship, and at nine o'clock I have engaged to play for them, and it is a great blessing and mercy that my health permits such uninterrupted labor. I am so happy in this service. Every day confers some new blessing. Three of the scholars—two young girls and a married woman—are preparing for baptism. I feel like echoing Katrina's prayer and cry to her husband, "Pray, oh, pray ! for in prayer is our stronghold and our rock of defence."

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*Extracts of Letters from Miss CROSBY.*

## ARRANGEMENT OF THE SCHOOL.

Our new school-room, for which we raised the money here, is

now one of the prettiest that you can imagine, though plain and simply furnished. The chairs and desks are of a light wood, similar to oak, and I have a large table on the platform in which I keep all the drawing and sewing materials. I am giving now instruction in these two branches, and although it is not the work I should prefer, I believe it is very important for these people, for it helps to rouse them out of their lethargic state and give them some means of employing their time, most of which is spent by the girls in idleness. Some have a great talent for drawing, and their very first attempts are most creditable. The following is our order of exercise for a day. The pupils assemble at nine o'clock, and spend one hour together in Mrs. Pierson's room in the opening exercises, reading, singing, and prayer; when the older and more advanced portion come into my room for an hour and a quarter, while the remainder recite to Mrs. Pierson. My exercises vary; Monday and Thursday, we have sewing, plain and fancy; on Tuesday and Friday, drawing; Wednesday, writing. The first class remain until quarter past eleven, and then, after a few moments devoted to gymnastics, the rest of the scholars come to me until half past twelve, which is the dinner hour for the junior portion of the family. We have our dinner at half-past one. Mrs. Pierson has one of her classes after that, and several of the girls, who are engaged in large pieces of work, also remain to sew, for two and even three hours in the afternoon, requiring some, though not constant, attention.

Many of them are deeply interested in the Bible, and several have been baptized. Of course, it is our one great aim and desire to point these poor perishing souls to Christ, but we have to teach them other things, as an attraction by which to draw them under our influence. It is a delightful field in which to labor for the Master, for the people are for the most part intelligent, and not as bigoted in their own religion as many of the heathen. But yet it is sad, sad to know that they are in the grossest spiritual darkness, and that there is between them and the light, a barrier of error and superstition which nothing but the Spirit of God can overthrow.

## SUNDAY-SCHOOL MUSIC.

We have a Japanese Sunday-school composed in part of our day scholars, though a number of others attend. The pupils have learned a great many of our familiar Sunday-school hymns and tunes, for they have had none in their own language, and they are very fond of singing. It is quite a new exercise to them, for really they have nothing of their own that deserves the name of singing. All that they call music, is a dull, monotonous sort of groaning, which is anything but musical. Recently, a number of hymns have been translated into Japanese by the "Translation Committee" appointed at the Missionary Convention, held last fall, and more will soon be ready. This is a matter of great rejoicing with us all, for now we feel that they will be able to "sing with the understanding."

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*Extracts of Letters from Miss GUTHRIE.*

## MEMBERS OF THE CHILDREN'S HOME.

Lately a Japanese man came to us, bringing two of his little motherless children, to give to us he said. He is poor, though of a good family, but had five children to support; so he brought us these two little girls. The oldest, a child of about ten years, we called Minnie King, and have given her to the Band "Ministering Children," of Baltimore. We think of having our little ones baptized soon, and then each one will receive the names we have given to them. It is very sweet to see her little motherly ways and care for her sister Jennie. She is very affectionate, and often tells me when I get her good-night kiss, "I love you very much." She is learning to ask for what she wants in English, and by and by she will be one of the little helpers, for she seems to see at a glance if anything is wanted, and brings it so quickly and pleasantly. She tells us she wants to read, to learn how to make clothes, and Mrs. Pierson says she has made very fair progress in school. When she first came, she had the measles, and coming from an upper province, where they have a peculiar dialect, it made it rather hard to advance very rapidly in her studies, but she is spelling a little now. Little Minnie behaves well, sits up demurely in church, and though she cannot understand, still she

prefers going with those who accompany us to church to attending the Japanese service. All the time Minnie has been with us she has not needed a reproof, for she is always trying to do just what she sees is right, and if she makes a mistake she does not wait to be found out, but comes at once and tells of it.

Jane W. Norris, given to the Band "Little Workers," in Baltimore, is a very bright and pretty little girl, eight years of age. I am at present the mamma of sixteen little girls, and since they came to my care all have had the measles, and none were worse than these two little sisters. It was a touching sight to me to see their constant care for each other. Little Jennie would refuse anything, no matter how tempting it was, until satisfied there was just the same for her sister. Her sweet, gentle ways quite won my heart; she can speak a little English, but understands nearly everything I say to her. Jennie and her sister always follow me into the children's room in the evening, when I go to hear the little ones' prayers, and sometime ago I found Jennie was learning all the prayers and verses that I was teaching the others. She is trying very hard to sing, and I think will have a sweet voice. We have remarked it that no one has seen her look angry, or heard an impatient word since she came to us, but she is not dull or tame, but a merry, happy little girl—her laugh rings full and clear from her happy heart.

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FRUITS OF PERSISTENT EFFORT.

(Communicated by Philadelphia Branch.)

The woman of whom I told you, who was such a bitter opposer of her husband, was baptized on the first Sabbath of this month, and immediately after, they had their three children baptized. After the communion service I went to speak to them, and she said, "We are all your children, now." The father and husband seemed to be overjoyed: 'thanks' seemed to be the only word he could use. This seems such a glorious gift from our Father's hand, a whole family brought into the fold.

A week ago last Sabbath morning a man came to me as I was entering our church, and said partly in English and partly in Japanese, "Will you please describe the Bible to me. I have heard

of your scholars and their being Christians ; make me a Christian too." After some conversation I learned that he had come from Yeddo, to learn the Bible. He came to my Sunday-school class and gives promise of being an apt scholar. My class gives me great encouragement, for all in it seem to understand the plan of salvation. I hope soon to tell you of the baptism of our servants from my afternoon class.

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**GREECE—Athens.**

*Extract of Letters from Miss KYLE.*

NEED OF GREECE.

I AM convinced that the great need, is to reach the children of the better classes, and save them from infidelity. There is not so much need for saving them from superstition ; it has little hold on them. Yet there are many who desire for their children a religious training. They are glad to have them read the Bible, particularly glad to have them taught the principles of truth and obedience. I do not expect to see large results for many years, but I do expect that there will grow up a spirit of toleration in all the families that send to the school, and that the children themselves will so learn the great underlying principles of Christianity, that they will judge for themselves concerning the practices of their church, and if God graciously imparts His Spirit, will be ready to confess the truth. My two boarding scholars are a great comfort to me : I love them like my own, and they repay all my efforts by a most loving and cheerful application to duties.

HOPEFULNESS IN WORK.

My heart is full of thankfulness for the goodness and mercy which has crowned my life. I look back upon the time when I began the little school, and now at the close I see how very good God has been to me. I feel more and more interested in my work, and hopeful with reference to it. These dear children will surely have received some truth from God's Word which will never be lost, but become a power in their lives. When I look at my two girls in the house, I feel that there is everything to hope. They are so earnest, and take such interest in the Bible, I hope God is leading them to Himself. I require them to write, when

they come home from church, what they can remember of the sermon without taking notes there. They found it difficult at first, but like it now, and the habit of attention will be invaluable to them, besides the spiritual good I hope from a careful consideration of the truths presented. My children enjoy the Bible lessons very much. A little one said of the Psalms: "They are just like songs." He was pleased with the measure and found it easy to learn.

#### SCHOOL EXAMINATION.

At the examination I conducted the exercises myself. At the close of the first day, a lady said to me with much emotion: "I hope God will bless you in your efforts to enlighten these children, that they may become good women and good mothers. Our country has great need of it." A gentleman made a few remarks, and said "I am glad to see that the children *think*, and particularly glad that they are learning God's Word, as this is needed to help us from the infidelity that is spreading over the land." The children work happily, and the parents are glad to see that, and value religious instruction as a help for their home training. I have been particularly fortunate in securing the children of several unusually intelligent people, and all my intercourse with them is most kindly. Nothing can exceed the charm of their courtesy. What I desire for them is, that they may see the need of personal salvation.

#### OPPORTUNITIES EMBRACED.

In conversation yesterday with a young lady on religious truth, I asked a simple question, and she said: "I know nothing of these things. How should we know? We have never been taught either in church or at home." Another day she said: "It is only in America, yes in England, that people care so much about these things; but you are right, I feel that you are right." She is waking a little to a sense of higher needs. Her sister has a child two years old, whom she means to bring to me to educate she says. You see how God has given me a few kind friends, as well as the favor of others, who care only for the advantages they may gain from a conscientious instruction. My two girls stay during the vacation, and so far I have permitted a few to come in the morning, because it gives me some precious opportunities for seed-sowing when I have them all to myself.

## Reports of Bible Readers and Schools.

### CHINA—Shanghai.

*Extracts of Reports from a Bible Reader in Memoriam of Capt. Robt. Townsend, U. S. N.*

I WENT to the hamlet of the Wong family, and met there a lady who seemed very much pleased to listen to the doctrine. Seeing me come out of a neighboring house, she called to me to come and teach her. I sat down and began to tell her of the excellence of the doctrine of Jesus, and that our sacred book was called the Book of Glad Tidings. She then asked how do you proceed to obtain this benefit which you speak of as receiving from becoming a member of the church? I saw at once that she was only thinking of some bodily good. I felt little inclined to answer her, but said: "We do not speak of something to eat\*, but of entering the religion. I was formerly outside, away from my Heavenly Father's side. In believing in Jesus I enter the family of my Heavenly Father and stand by His side; therefore, we say 'enter the religion.'" To this, she merely said, "Oh." I added: "To become a Christian is to acknowledge the only one true God, and believe in His Son Jesus as our Saviour." Just as I was speaking, a young lady who was standing by, with an angry expression, said in a low voice: "The Romanists are exceedingly bad." I replied, "We are not Romanists—we are Protestants." Then she asked, "Have you any ancestors?" I said, "We have." She further asked, "Do you observe the anniversaries?" meaning the sacrifices in the anniversaries of the ancestors' death. I said: "We consider these observances as useless, therefore we do not keep them." Again she said: "Nor do you desire to have sons."† I replied: "We do not consider sons as the great thing to be desired, but the service of God that is the important thing." She then said angrily, "May your generation be cut off!"

\* The woman had used an expression which literally means "eat the doctrine," and in her explanation the Bible Reader refers to that.

† Sons are permitted to offer sacrifices before the tablets of their parents; hence the strong desire among Chinese women to have sons.

**CHINA—Ningpo.***Extract of a Letter from Mrs. LORD.*

MRS. WONG, the Chinese Bible Reader, supported by Band of young ladies in 1st Presbyterian Church, Syracuse, N. Y., is somewhat more than fifty years of age, and is a widow with three children. So far as we can judge, she gives good evidence of being a Christian. Her son provides for himself, and one daughter is married; the youngest lives with her. She is a very interesting little girl, perhaps twelve years old. She is the only day pupil we have. Mrs. Wong goes out every morning among those who are church-members and those who are not. She takes her books with her, and reads or catechises them as she thinks best. I have made several calls with her, and was pleased with what she did. The women all received her kindly, and seemed disposed to listen. She resides a few rods from us, and we hold our Chinese meetings for the women at her house. On Sunday, at noon time, we have a prayer-meeting, which is often quite large, and puts to blush many a ladies' meeting in Christian lands, as to its numbers and the readiness with which they pray. The meeting is held at that hour, as quite a number of the church-members live several miles away, and remain for the afternoon service. On Tuesday and Friday afternoons we have a meeting, both of them quite well attended by persons living nearer. I can but hope she is doing much good, and think, when I command a little more control of this dialect, she will be a great help to me.

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**INDIA--Kolapoort.***Extracts of Letters from REV. MR. WILDER.*

THE Bands, "Ivy and Pearl Gatherers," of Springfield, Kentucky, will rejoice and thank God for the evidence, that their prayers and gifts for Bell Green have been accepted by Him. This dear scholar has long been convinced of the truth, and anxious to confess Christ before men. But her heathen friends have resolutely opposed it, and seemed to hem her in and hold her fast, so that we almost despaired of her. But some six weeks ago she

seemed to rally, and developed a courage and an earnestness of purpose which almost startled us, much as we were hoping and praying for her. Despite the opposition of her heathen friends, she left them, broke off her badge of consecration to a Hindoo goddess, and gave it to Mrs. Wilder. She showed such clear understanding of Christian truth, and anxious desire for the salvation of her soul, that the whole church unhesitatingly voted to receive her, and at our last Communion she was baptized and received to the Holy Ordinance. Pray for her, for her trials and temptations are many and severe. Her heathen mother and brother were greatly enraged. We are told her brother threatened to kill her, and the poor girl felt there was so much reason to fear their devices, that she dared not eat food brought to her in apparent kindness by the mother. Heathen friends in such cases alternate between anger and seeming affection, trying every possible means to get their victim in their power. Thus far Bell has stood the trial nobly, and we have reason to feel that the Lord has helped her. But let us cease not to pray, that His grace may be sufficient for her—that in all meekness and firmness she may continue to show the power and love of the Gospel—endure to the end and be saved. And may you, whom the Lord has so honored in permitting you to be instruments in bringing her to Christ, may you all rejoice with her in the presence of our blessed Saviour forever.

The scholar we have assigned the "Hamilton Band," of Newark, Delaware, is studious and well-behaved, but has not hitherto developed any special interest in Christian truth. But it is our privilege to hope and pray for her, and also the case of "Bell Green."

"May" McElroy, given to "Hopeful Gleaners" Band, is a well-behaved, studious girl, and has just risen into the seventh class. She is often much impressed with Christian truth, and but for her high-caste heathen parents and friends, would soon come out openly on the Lord's side. We can continue to teach, hope and pray for her; and God's truth and grace may yet triumph in her case, despite all hindrances.

# HOME DEPARTMENT.

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## FAREWELL MEETING.

MANY years since a warm friend of our Society in Syracuse, New York, set in motion a circle in the interest of our cause. It not only widened to include the dear ones of her household and heart, but embraced friends in all directions, whose thoughts were by her, directed to the great centres of heathenism. At last it touched a spring which resulted in the connection of Mrs. M. T. True with our mission in Peking, China, which is superintended by Miss Douw, now returning to her field of labor.

In the same company Mrs. O. N. Benton sailed October 1st, for Japan, where she will be associated with our mission at Yokohama. It is a stimulating remembrance to think of Mrs. Benton's earnest interest in our Society for many years, during which she not only with gifts and prayers labored for us, but educated many a young heart to love the cause for which we are working.

A farewell meeting for these dear missionaries was held in Syracuse, Sabbath night, September 14, of which *The Syracuse Daily Courier* thus speaks :

"The First Presbyterian church was filled to its utmost limit last evening, by an audience who had collected together to bid farewell to a woman who goes from this city many thousand miles, to aid in the conversion of the heathens. This woman is Mrs. True, who has been so long and favorably known in this city as a missionary to the poor of our own city. She has done a great work in Syracuse as the agent of the Bible Readers' Association, and many a poor family will remember her in years to come as the ministering angel who has brought food for the body and the spirit to those needy ones, who would have otherwise perished for want of food for both body and mind. Mrs. True goes to Peking, China, under the auspices of the Woman's Union Missionary So-

society, where she will engage in the work of educating and converting heathen women to the Christian religion.

"The meeting last evening was composed of the congregations of the various Presbyterian, Congregational and Reformed churches of the city, and was to bid Mrs. True godspeed on her journey.

"The introductory address was delivered by Rev. E. G. Thurber, who explained the object of the mission, and said the meeting was to extend their greetings and sympathies to Mrs. True. It had become an understood fact that the success of missions depended on the conversion of women, who have such an influence over future generations. It was impossible to reach these heathen women except through Christian women. Hence it had become necessary to send out women to teach. In carrying out the divine injunction, 'Go into all the world,' it was necessary to send Christian women into heathen homes. There is more good to be accomplished by this method than any other. He referred to Mrs. True's work in this city in warm terms.

"Rev. J. S. Bacon followed, making some very excellent general remarks on the Christian woman's work; her responsibilities, and work at home.

"Rev. M. L. Berger then gave a sketch of the history and work of the Society, while Rev. Mr. Beard made an excellent address, showing the reasons for encouragment in the missionary work, and addressed the words of congratulation and farewell to Mrs. True."

We would acknowledge with thanks \$101, the result of a collection at the Farewell Meeting at Syracuse, as a personal gift to Mrs. True. Also, from First Presbyterian Church, Skaneateles, N. Y., clothing for Mrs. True, valued at \$75. Also, from Two Friends in Oswego, for Mrs. Benton and Mrs. True, articles valued at \$19.

Will not all our friends pray very fervently for this little company of missionaries, and especially that the blessing of the Holy Spirit may rest upon our Peking Home?

## SAILING OF MISSIONARIES.

WE have just received a letter, dated October 3d, from Mrs. Mills, "Mills' Seminary," Brooklyn, Cal., which gives to us the intelligence of the sailing of our missionaries for their distant fields. She writes :

"The good missionary band you have sent, *via* San Francisco, are already far out on the Pacific. Mrs. Benton reached us in safety Saturday evening, and remained with us until Monday. I cannot tell you how much we all enjoyed her visit, nor how much good she did us. While she was here, our pupils and teachers organized themselves into a Mission band, named the "Tolman," in memorial of my brother ; and its contributions will be for the school in Japan. Mrs. Benton spoke to us all in a manner to greatly interest us, and I feel that her visit was blessed to us spiritually. I went on Tuesday to see them off, and remained on board the steamer until they were settled in their rooms, which are in every respect most comfortable."

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THE JAPAN BAZAAR.

IN the last two numbers of the **LINK** we made an appeal to our kind readers for their assistance in making up a box of fancy and useful articles, to be forwarded to Japan in time for a Christmas fair. It is with the greatest satisfaction that we now record the results of this appeal, and convey to all who have in any way contributed for this purpose, our warmest thanks for their kind response. The collection of articles was very rare and tasteful, and we are very sure that our dear missionaries in Yokohama will feel their hearts quickened by a new impulse, when they see these evidences of loving remembrance and sympathy. We trust that the influence of this work of love will be blessed to the wakening of a kindred interest among our fellow-countrymen resident in that far-off land.

We acknowledge very gratefully an embroidered strip for a chair, from Miss M. J. Fisk, Trenton, N. J.; also a large package from "Golden Hour Circle," per Miss Fisk. A package of fancy

articles from the Misses Halstead, New York. A package of fancy articles from Yonkers, through Miss Louise J. Kirkwood. Fancy boxes with candy from Miss E. Paget, and a tin toy from Bertie Kirkwood. A slipper spool-case from Mrs. S. A. Church. A set of toilet mats from Miss Hudson, and another from Miss Burnet, Syracuse, N.Y. A large doll, lace tidy and fan from Mrs. Terry. From Albany a box containing useful and fancy articles; a large quantity of candy and mottoes from Mrs. Pruyn's families and friends. From Mrs. Charles Church, Troy, N. Y., one box of articles. From Scranton, Pa., one box of articles. From Syracuse, per Mrs. Nelson Millard, one box of articles. From Mrs. F. C. Reed, New Haven, a sofa-cushion and \$5 for candy. From Poughkeepsie, per Mrs. Wm. Crosby, a box. 1 large carriage Afghan, Miss Borey, Lower Newton Falls, Mass.

From the "Pruyn Mission Band," Wilmington, Del., a handsome doll. From the "Star of Bethlehem Band," Fairfield, Ct., a package of fancy articles. From "St. John's Working Band," of the Elizabeth, N. J., Branch, a box of articles. From the "Millstone," New Jersey Auxiliary, a large package of useful and fancy articles, among them some quilts, in great part the work of little girls from nine to twelve years of age. From H. C. R., Philadelphia, a box of articles. From Lambertville, N.J., a box of articles, contributed by all denominations. From Princeton, N. J., a box of articles. From Alleghany, Pa., a baby's blanket. From Guilford, Ct., some articles from the "T. P." and "Lily Band," among them dolls, dressed by the "Lily Band," each bearing the name of the little girl who dressed it. From the Mission Bands "Hindoo's Friend," "Carrie Leonard Memorial" and "Pewee Valley" of Kentucky Branch, a box of articles, among them some work of an old lady aged eighty-four. From the "Hamilton Union Band," a package of fancy articles, and also many gifts from other friends.

From this bare acknowledgment of receipts, we can but poorly convey the encouragement we have felt from the many kind words accompanying each, showing us that there are warm hearts all over our country, remembering and praying for the work in which

we are engaged. We feel that a few extracts will encourage some of our readers as well ; and add one or two.

On a piece of embroidery from Alleghany, was written : " It is the gift of an old English woman, who makes a living by carrying around a basket of tapes and pins, etc. This is very much like the Widow's Mite."

The earnest superintendent of the " Mountain Band," herself an invalid, while at Cornwall this summer, interested some ladies, and sent us a box of fancy articles. A needle-book and spool-case was the contribution of an invalid seventeen years bed-ridden, but who, with faith undimmed, has always seen in the darkest hour the brightness of a Heavenly Father's smile.

With a pair of little mats, the work of a blind girl, were sent the following lines by Mrs. Riley, of Louisville, Ky. :

" This is the work and gift of one  
 Who never saw the light :  
 Born blind, she wishes still to send  
 Her humble, childish mite.  
 Her kindly greetings join with those  
 Who send more dainty gifts ;  
 For in life's march, as she moves on,  
 Her little torch she lifts.  
 While earthly darkness shrouds her steps,  
 God grant one little ray  
 From her poor light may help to show  
 More darkened steps the way."

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*Contributions for the Bazaar, Yokohama, Japan, received by MRS. R. L. WYCKOFF, in money.*

Mrs. R. W. Clark, Albany, N. Y.....	\$10 00
Mrs. Douw and Mrs. Abbe, Albany, N. Y.....	10 00
Mrs. Merrill, Brooklyn, N. Y.....	10 00
Mrs. Rev. Nelson Millard, Syracuse, N. Y.....	14 00
Mrs. S. A. Clark, Elizabeth, N. J.....	5 00
Mrs. W. W. Clark, Brooklyn, N. Y.....	5 00
Mrs. H. M. Brown, Springfield, Ky.....	5 00
Miss McKissack, Millstone, N. J.....	3 00
Miss S. B. Brittan, Lambertville, N. J.....	1 50

In sending these donations to Mrs. Pruyn, we have in every case sent the name of the donors ; but we wish our friends to distinctly understand that it will be impossible for any account to be kept of the sale of the several articles, or any return to be made of the proceeds of the donation of any particular band. Having done the work for the love of Christ, let us commit it to Him, asking that this, the work of our hands, may be crowned with His richest blessing.

C. A. R.

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### A VISITOR'S VIEW OF OUR JAPAN MISSION.

FROM a private letter of Rev. Mr. Waugh, a missionary in India, we extract many an encouragement :

" It has given me extraordinary pleasure to meet and become acquainted with the dear missionaries of your Society in Yokohama, and to look upon their work. Bishop Harris and I called upon Mrs. Pruyn soon after our arrival, and were not long in becoming acquainted with her and those assisting her, and with the great work which they have so heroically begun. Miss Crosby and Mrs. Peirson are very successful in the school, which has grown quite large, and is certainly very interesting, and must be a great blessing to all those who come within its influence.

" I shall not attempt to describe the school to you ; but only wish, having become an eye-witness of the work being done here by your faithful missionaries, to bear testimony, in a quiet way, all unknown to them, to their earnestness, their success and the blessed influence they are exerting in and upon the entire community. I was fortunate in arriving here before the closing of the school for a brief summer vacation, and had the pleasure of seeing it, hearing the children recite, and also sing, in English and Japanese, some of our Christian hymns. I even gave them a specimen of the hymns our native Christians in India sing, and they seemed much pleased. Just now during the heated term, the day-school is closed, but the good work goes on ; and Miss Guthrie, who, while a very great loss to India, is really a great acquisi-

tion to the work here, continues to teach and converse with as many young Japanese gentlemen as she can accommodate, and her labors are constantly bearing fruit, a number of baptisms having already occurred among those whom she has under her instruction. While it seems strange to us that Miss Guthrie should have been driven by disease from India, where she was so much needed, it is very evident that God has work for her to do here, and she is doing it heroically, although so very short a time in the country.

"I have just returned from a most pleasant pic-nic down the bay, in company with Mrs. Pruyn, the ladies of the house, and a number of the little girls. All enjoyed themselves, especially the children. I wish I could tell you how much good one such Christian house, as that you have established, can accomplish in a dark land like this. It is a centre of light and holy influence. There the prayer circle meets twice a week, and soldiers and sailors come and join, and even the world acknowledges that this is Christianity indeed, while the native community are being sweetly influenced by these manifestations of Christian sacrifice and love.

"I had the pleasure yesterday of seeing two young men, bright and intelligent, who had been receiving instruction, baptized in the little Mission chapel, by Rev. Mr. Ballagh. After the baptisms, which were very interesting, the Sacrament of the Lord's Supper was celebrated in Japanese. These services in the infant church in this great empire are all of a most impressive character, and I thank God that I have been permitted to look upon them."

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#### GIFTS FOR CHINA.

WE have received from the Mission band composed of the older girls in Miss Kyle's school, Athens, Greece, a variety of fancy articles, to be sold for the benefit of the China Mission. We invite our friends who would encourage these young workers in their truly Christian effort, to examine these articles, hoping by their patronage a little may also be added for the purchase of our Peking Home.

## OUR BABY FRIENDS.

FROM Baltimore a friend of the Society, writes : "The birthday of my little children, and the opening of their mission boxes, are mile-posts in our family; not only causing us to feel we are one year 'nearer home,' but to recall what the Lord has done for us. Charles' box not only became known in our pleasant town, but interested some in your noble cause. He had contributions from some persons, and by selling rags to the paper mills, he put in New Year's day two dollars and some cents. These little incidents I tell you as an encouragement from the boxes of the little lambs, that though tiny as the pebble, they have their circlets. Charles opened his box this year at the feet of his great grandmother ; by his side was his dark-eyed sister, and grouped around were his grand-parents, parents, aunt, uncle, and little cousins. How I prayed our little ones might sit at the feet of Jesus, and that the lamp which has guided their great-grandmother almost within the portals, might be their light through life. Our little ones send ten dollars to our little girl in India."

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NOTICE TO MISSION BANDS AND  
AUXILIARIES.

We earnestly request all who have charge of the work in our auxiliaries and mission bands to forward to the Corresponding Secretary, Miss S. D. Doremus, No. 47 East 21st Street, their annual reports before the 15th of December. It will greatly facilitate our labors if all money to be credited for the year 1873, be paid into the treasury before the close of December.

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## MISSIONARY LINK.

WE desire to give notice to our subscribers that for the year 1874, and for the future, the *LINK* will be sent to them *at their own expense in postage*. We have come to this decision in consideration of the increased cost of publishing the *LINK*, since the addition of twelve pages to the former number, whereas no corresponding addition has been made to the subscription price.

# MISSION-BAND DEPARTMENT.

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## A BRIGHT STAR.

LONG ago a "Band" of children in Pottsville, Penn., were invited by a warm friend to hear the stories of heathen life, and then seek to do something for the far-off little girls. They heard of Miss Brittan's dear pupil in India, called "Beautiful Star," and then called their Band after her, and chose to educate a little girl in Calcutta, to be named for their friend "Eliza Douglass." The third little girl chosen by our missionaries received this name, and was adopted into our family. As the years went by and little Eliza grew in size and mind, she became a suffering invalid, and at last, July 20th, passed away to a heavenly home where she indeed shines as a "Beautiful Star."

Our dear missionaries write : " It is a long time since the Band "Beautiful Star" took the little girl rescued from death by famine, and adopted her to care and pray for. We hoped that in after life she would be useful in this great work of teaching her countrywomen of Jesus. But God had other plans for her, and you would to-day rejoice with us, if you knew of her happy release from pain and sorrow. The seeds of the disease from which she died, were sown in her frail body by the starvation she endured, before she was brought to us at the time of the famine. We hoped by proper care she would entirely recover, and so for a time she seemed to do, but for the past two years she has had periods of great suffering. Now and again we have hoped she might be well, but constantly feared, as not only her lungs, but other vital organs seemed affected. For several months there has been a gradual failure. Many times we have thought she would not survive the day or the night, and each time she rallied it was with diminished strength. For some weeks she has almost entirely kept her bed, and yesterday afternoon she passed peacefully away. About two weeks before she died she said to Miss Seelye : ' Oh, mamma, I want to go to some place where there is no sickness

or suffering, for I am so tired.' She often says to her "Mamma, I had such a beautiful dream about Heaven last night. When I die I shall ask to be your guardian angel, that I may always be near you." When confined to her bed she always had her Bible and Prayer-Book by her, and she knows a great deal of the Bible by heart, and is familiar with all the Bible-stories.

"We cannot not doubt that she is in the Happy Land, and may God bless her death to the living. That her path to the grave was lighted by the Saviour's presence, we have no reason to doubt. She had learned to trust Him, and He did not forsake her. It will be a happy thought to the Band "Beautiful Star," who supported her, as to us, that one more of our *own* is gathered Home, and waits to welcome us at the end of the journey. I think had Eliza been spared she would have been a useful woman. She was of untiring energy, and one so thoroughly imbued with Christian principles would not fail to be of great use here, where there is so much to do. Her work was quickly done, and hereafter we shall know why God's plans and ours for her did not agree. This morning as we saw the group of children weeping around her coffin, I am sure that the prayer came from every heart that the first death which has occurred among our band of orphan girls might be blessed to their good, that they might one and all seek and find the Saviour, and whether life with them be long or short, it might be spent in His service. I trust the lesson of her patient suffering and her death may not be lost on them."

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### THE TWO PRESENTS.

SOME missionaries at Palamcottah, Tinnevelly, in South India, after a long stay in England, returned home in 1872 to their native congregation. They write:

"The poor people were delighted to see us back. For some, we brought presents from England, and I was struck with the remark made by an old catechist in reply to my presenting him with an alarm clock. He said, 'Some years ago you gave me a Bible, and now you have given me a clock. *The clock will tell me how time goes on, and the Bible will teach me how to spend it!*'"

## SICK LITTLE ONES.

THE Hospital is divided into two wards—one on the lower floor, and one on the upper. The former is for native children, and the latter for Europeans and East Indians. I will give two beds already occupied to the "Scudder Memorial Band," Brooklyn, No. 3 up-stairs, and No. 11 down stairs. No. 3 is in a large, airy room, with seven other beds. There is a window at each end and doors on the sides, so that there is a breeze from whichever direction it blows. The floor is covered with a simple matting unlike anything you see in America. It is woven strip by strip on the floor by women who only do that kind of work, and are considered of very low caste. The bedsteads in the Hospital are all of iron, painted a pretty cane color. They are covered by straw mattresses, over these, sheets, and up-stairs on the outside, white spreads. The walls are ornamented by pretty Bible pictures, and over each bed is a bracket on which stands the child's medicine and a glass and spoon, it being thus kept out of reach. A stool is beside each bed for the little patient's use, and a large table and shelves are filled with books, toys, etc., that have been given us for their amusement.

In No. 3 is Jack, an orphan boy, who was sent us from the Alms House. His only near relative is a widowed sister, who although herself in the Alms House with a little child, tries very hard to take his mother's place, and Jack is very fond of her. Jack is six years old, and of all the little ones up-stairs, is my favorite. He has large hazel eyes, that look at you so earnestly and ask plainly to be loved. I never knew him to do anything wrong, and he is very patient and of a sweet disposition. He was born unfortunately with his right hand much deformed, having only a thumb and the stumps of two fingers, but he can use it very well, much better than you would expect. Jack came to us with inflammation of the lungs, and for a time he was so low that I feared he would not recover, but God who hears prayers was pleased to restore him to us, and now we are happy in seeing him so nearly well. He has learned to say his little prayers since coming to the Hospital, and every week he learns a hymn, which he repeats to me

on Sundays, and from which I draw a lesson that he can understand and remember. A week ago he learned a pretty little piece about the birds. "Jack," I said, "who feeds and cares for the little birds?" "Their mamma," he replied. "Who cares for and provides for the mamma?" "Their papa." I was a little astonished at this reply, but persevered with "And who takes care of the papa bird?" "God." And his little face looked up to mine with an expression of reverence and awe.

Our little Hospital has twenty beds—ten on the upper floor, and ten on the lower. The upper ward is for European and Eurasians, and the lower one for native children. I have selected for two boys in New York, who support children, a bed in each ward. Upstairs we will call the bed No. 1, and the patient that occupies it shall always be No. 1. Down stairs we will call No. 2, and the patient who occupies it shall be No. 2. The patient at present in No. 1 is a fair little boy of five years. His father was an American, but a wicked man, who ran away and left his poor mother to look after himself and a brother older. The older brother has been put into a school, but this one has always been sickly. He came to me at the Dispensary, but at last I persuaded his mother to bring him into the Hospital, where he might have good food, fresh air, and proper care. He is a quiet, bashful little boy, but he has a good Christian mother, who has been devoted to him.

The little patient in No. 2 is a boy about four or five years of age. A good-natured man, who is a Christian, wanted to adopt this Brahmin as a playmate for his own little boy; but he said he behaved so badly he would not keep him, and soon brought him again to the Foundling Asylum. You would not think he would be so naughty, for he has a pleasing and bright face, and is always so quiet, never complaining, and never speaking except to nod and shake his head. He came to the Hospital with fever, but is getting better now. My little friends must not forget to follow their kind's gifts with prayers, that our Heavenly Father will bestow His blessing, not only bodily but spiritually, upon the occupants of their beds in the Children's Hospital.

M. F. SEELYE.

**NEW LIFE MEMBERS.**

Mrs. Pamela S. Neil, by "Columbus (Ohio) Branch," Columbus, O.

Mrs. Mary K. Green, by Mrs. H. P. Williams, Norwich, Ct.

Miss S. S. Le Fevre, Bassein, Burmah, by Mrs. A. H. Le Fevre, Lewisburg, Pa.

Mrs. A. H. Le Fevre, Lewisburg, Pa.

**NEW LIFE MEMBERS BY KENTUCKY BRANCH.**

Mrs. Thomas Tracy, by Humphrey, Louisville, Ky.

Rev. M. Gorin, Memphis, Mo., by "Hugh McElroy Band," Springfield, Ky.

**MISSION BOXES.**

We acknowledge very gratefully one vase of phantom flowers, from T. P. Mission Band, through Miss Sarah Brown, Guilford, Ct. A number of tidies and worsted articles from our schools at Athens, Greece, to be sold for the China Home.

*RECEIPTS of the Woman's Union Missionary Society, from August 1st to October 1st, 1873.*

**Branch Societies & Mission Bands,****VERMONT.**

St. Albans, "St. Albans Band," by  
Miss Addie Newton, per Miss  
Brittan.....\$400 00

**MASSACHUSETTS.**

Hatfield, Mission Band "Real Folks,"  
Miss Hattie Miller, Sec.....\$46 00

**CONNECTICUT.**

Reading, "Luan Mission Band,"  
Miss L. E. Treadwell, Treas.....20 00

Stratford, "Rose of Sharon," per Miss  
E. A. Talbot.....70 00

Woodbury, "Merry Workers," 20, a  
collection, 13, per Miss Brittan...33 00

\$123 00

**NEW YORK.**

Albany, "Albany Branch," Mrs. F.  
Townsend, Treas. (See items be-  
low) ... 579 25

Rome, "Rome Auxiliary," Miss Mary  
Armstrong, Sec., for support of  
Miss Chase.....200 00

Sherburne, "Willing Hands," per  
Miss Carrie E. Pratt, for support  
of "Faith," in Calcutta.....25 00

Sing Sing, "Ossining Band," per Miss  
S. M. Van Vleck, for teacher in  
Miss Taylor's school, Beirut .....30 00

Syracuse, "Scattergood" Band, of  
Mission Sunday-School, per Mr.  
Henry C. Hooker, for Mrs. True's  
work in Peking.....50 00

"Clifton Springs Band," Miss Ella  
Catell ..... 3 00

\$887 25

**NEW JERSEY.**

Hackensack, "Chase Band," of Sec-  
ond Reformed Church, quarterly

remittance for India, per Mrs. W.  
Williams.....35 60

Madison, "Evy Hamilton Band," per  
Mrs. J. M. Nixon, for child in  
Smyrna ..... 5 00

Princeton, "Princeton Auxiliary,"  
per Miss Ellen L. A. Brown.....100 00

\$140 60

**PENNSYLVANIA.**

Philadelphia, "Philadelphia Branch,"  
Mrs. H. G. Jones, Treas., for sala-  
ries of Miss Lathrop, Miss Hook,  
Miss Seelye, and Miss Guthrie,  
with premium upon gold.... \$725 37

**MARYLAND.**

Baltimore, "Baltimore Auxiliary,"  
Mrs. Alex. M. Carter, Treas.....\$400 00

**OHIO.**

Columbus, "Columbus Branch," Miss  
Kate Gardiner, Treas., to consti-  
tute MRS. PAMELA S. NEIL Life  
Member, and for Peking Home...\$50 00

**ILLINOIS.**

Chicago, "Chicago Branch," Mrs. P.  
A. Avery, Sec. and Treas. (See  
items below).....\$107 10

**WISCONSIN.**

Milwaukee, From entertainment by  
Young Peoples' Society of Ply-  
mouth Church, per Miss Florence  
Terry, for "Faith Norcross," in  
Smyrna ..... \$50 23

**KENTUCKY.**

Louisville, "Kentucky Branch," Miss  
Hallie Quigley, Treas. (See items  
below).....\$156 40

Total from Branch Societies and  
Mission Bands.....\$3,085 95

**Other Contributions.**

**VERMONT.**

Montpelier, "Friends in Vermont," for support of child in Miss Kyle's school, Athens, Greece..... \$50 00

**MASSACHUSETTS.**

Ashfield, Miss Clarissa Hall, Collector, from ladies of Congregational Ch., viz.: Mrs. Dingwell, 1, Mrs. A. H. Hall, 5, Mrs. Darius Williams, 1, Mrs. Daniel Williams, 1, Mrs. Atherton, 1, Mrs. Ephraim, 1, Mrs. Coleman, 1, Mrs. Eldredge, 1, Mrs. Brunson, 1, Mrs. L. Howes, 1, Mrs. Dr. Warren, 1, Mrs. G. E. Hall, 1, Mrs. L. Boies, 1, Mrs. V. Miles, 1, Mrs. J. Bassett, 1, Miss C. Hall, 1, Miss L. Hall, 1, Miss L. Fuller, 1, Miss S. Sears, 1, smaller sums, 11..... 34 00  
Chelsea, Miss E. F. Wilder..... 1 00  
Dedham, Mrs. Horatio Chickering, quarterly payment for Bible Reader..... 20 00  
— \$55 00

**CONNECTICUT.**

Danbury, Collected by Mrs. S. A. Baldwin, Newark, N. J.: Mrs. Russel Hoyt, 1, Mrs. Roger Averill, 1, Mrs. George Rider, 50c., Mrs. Edwin Blackman, 50c., Mrs. Geo. Wildman, 25c., Mrs. C. S. C., 5..... 8 25  
New Haven, Mrs. E. C. Read, per Mrs. J. Williamson, for Japan Bazaar..... 5 00  
Norwich, Mrs. H. P. Williams, to constitute Mrs. MARY K. GREEN Life Member..... 50 00  
— \$63 25

**NEW YORK.**

Brooklyn, Mrs. R. L. Wyckoff Collr., from Mrs. Henry Treadwell ..... \$ 9 00  
Clinton, Mrs. Lydia D. Barrows,..... 2 00  
Le Roy, Miss Nellie Sanford, 10, Miss Lottie Ingham, from fair in Oil City, Pa., 10, Miss Carrie Williams, 10, Miss Helen Noble, 10, interest 1.38, per Miss Emma L. Parsons. 41 38  
New York, John B. Ireland, Esq., for Miss Brittan's Mission..... 50 00  
Alexis A. Julien, for personal use of Miss Wilson, Allahabad..... 10 00  
Plattsburgh, "Friends in Plattsburgh," 50, Mrs. P. S. Palmer and daughter, 9, Mrs. N. P. Bailey, 5. Mrs. Collins, 5, all per Miss Brittan..... 69 00  
Syracuse, Mrs. Robert Townsend, 20, Mrs. N. Graves, 15, Mrs. H. Babcock, 50c., Mr. R. Wyncoop, 10, Mrs. L. Stevens, 2, Mrs. E. C. Lawrence, 10, other friends, 25, all per Mrs. Townsend, for Mrs. True, Missionary to Peking..... 82 50  
Yonkers, Wm. R. Kirkwood, Esq., 1,

Miss A. W. Kirkwood, 1, for Japan Bazaar ..... 2 00  
— \$265 88

**NEW JERSEY.**

Trenton, Miss A. R. Stephenson, Collector, viz.: Mrs. Wm. Pearson, 5, Mrs. E. J. Hunt, 3, Mrs. C. Smith, 1, Mrs. McIntosh, 2, Mrs. McIlvain, 2, Mrs. Moyer, 3, Miss Abbott, 6, Mrs. Abbott, 1, Miss Sherman, 10, Miss Thorn, 1, Miss M. Titus, 1, Miss E. Titus, 1, Lilly Bruce, for Child's Hospital, 1, Miss A. R. Stephenson, 1..... 38 00  
Mrs. A. E. Brown..... 5 00  
— \$43 00

**PENNSYLVANIA.**

Lewisberg, Mrs. A. H. LE FEVRE, to constitute herself and Miss S. S. LE FEVRE, of Bassein, Burmnah, Life Members..... \$140 00  
Oxford, Mrs. N. A. Webb, for Japan Bazaar.. 1 00  
— \$141 00

**MARYLAND.**

Baltimore, Charles and Kate Rogers' Mite-box, 10, their grandmother's membership, 1, towards support of youth named Lewis Balch, 20.. \$31 00

**ILLINOIS.**

Belvidere Sunday-School, per Miss J. P. Moore..... \$ 4 70  
Jacksonville, Mrs. E. A. Dod, Collector, viz.: Mrs. E. C. Duncan, 1, Mrs. L. Adams, 1, Mrs. M. C. Carrie, 5, Miss H. Gallagher, 1, Mrs. Anna Elliott, 1, Miss Lily M. Dod, 1, Miss Laura Loyd, 1, Mrs. E. A. Dod, 4.... 15 00  
— \$ 19 70

**MICHIGAN.**

Jonesville, Mrs. E. O. Grosvenor, Collector, viz.: Mrs. Nelson Brown, 1, Mrs. A. P. Hogarth, 1, Mrs. Jno. Jermain, 1, Miss Hattie C. Grosvenor, 1, Mrs. E. O. Grosvenor, 1, all for Child's Hospital..... \$ 5 00

*Subscriptions for Missionary Link.*

Mrs. Martin, 6, Miss Sutton, 3.50, Miss Van Wagenen, 2, Miss Crawford, 3, per Mrs. O. F. Benton, 13.50, per Mrs. True and Mrs. Benton, 5, Mrs. Barrows, 2, Miss Scott, 1.50, smaller subscriptions, 12,56..... 49 06

Total other contributions..... \$ 722 89

Total Br. Soc. and Miss. Bands. 3,085 95

Total from Aug. 1st to Oct. 1st. \$3,808 84

**RECEIPTS of the Philadelphia Branch from Aug. 1, to Oct. 1, 1873.**

Six months interest on Lehigh Valley Railroad Bonds, "Harriet Holland Estate,".....	\$490 90	Per Miss M. A. Dillaye, Mrs. George Edwards, Pittsburgh, Pa.....	20 00
Per Miss M. A. Longstreth, Murray Shipley, of Cincinnati, Ohio, for Zenana work in Calcutta.....	10 00	Through Miss Gorgas, West Chester Auxiliary, Presbyterian Church, 9.50, and Mrs. Wm. Darlington, 50c., additional for Links, which were included in the total reported in September Link.	
Germantown Auxiliary, collected by Miss Clement, Miss D. Schiwey, 2, Miss E. Dunning, 5, Mrs. McIlvaine, 10, Miss Lizzie Smith, 5, Mrs. M. Norris, 5, Mrs. E. Butler, 5, Bands in Miss Clement's School, 20, Miss E. Clement, 3.....	55 00		
Miss Evans, through Miss Eva Stevenson .....	5 00		
Per Mrs. W. M. Whitaker, Mrs. S. C. Kelly, 2, Mrs. Lewis Cheesman, 2, Mrs. Wm. M. Whitaker, 15.50, Mrs. Lewis Cheesman, for Links, 50c..	20 00		
			\$ 600 00

CAROLINE V. B. JONES, *Treas.*

N. B.—The contribution of \$24 from Mrs. C. P. Stuart, Treasurer of "Harriet Brittan Band," reported in the September Link, was from the Church of the Ascension, Philadelphia.

**RECEIPTS of the Albany Branch.**

Miss Douw, for Peking.....	\$500 00	for support of "Ruth," in the Peking Home.....	10 00
Mrs. E. G. Willett, through Miss Douw, for the Peking Home .....	10 00	From Miss McClintock, of Chillicothe, Ohio, through Miss Douw, for the Peking Home.....	8 00
For a copy of "Kardoo," by Miss Douw.....	75	From Mrs. J. Townsend Lansing, for the Peking Home.....	50 00
From Miss Agnes Pruyn, for the "Link,".....	50		
From Mrs. Fenton and friends in Greenbush, through Miss Douw,			\$579 25

**RECEIPTS of Chicago Branch for August and September, 1873.**

S. S. of 2nd Presbyterian Church, for "Clara," in Calcutta, in gold .....	\$ 30 00	Wamkegan, Ill., Mrs. Capt. Clement, 1, Mrs. W. E. Clifford, 1, Mrs. E. S. Prescott, 5, A Friend, 10, Miss Mary A. Prescott, 1, Master Phillip Prescott, 1, Mrs. A. J. Steele, Bongoloo, Miss, 1.....	20 00
Mrs. F. Noble, per Mrs. Benton .....	5 00	By Mrs. F. Crumbaugh, A Friend, 5, Mrs. Meldrone, 1.25, Mrs. Fred. Crumbaugh, 5.....	11 25
Mrs. Gould .....	1 00	Sales of Kardo .....	1 75
Mrs. James Couch .....	20 00	Link subscriptions.....	10 00
Mrs. Prichett .....	1 00		
Katie Lord, Nelly Lord, and Nelly Stager, by sale of bouquets, 3, donation, 75c .....	3 75		\$107 10
Susie Corwith .....	25		
Mrs. Cleaveland .....	1 00		
The Oakland Gleaners, May Thaxter, Lottie Clarer, Mamie Meyer, and Dora Gray .....	2 10		
Collection by Mrs. E. S. Prescott,		MRS. P. A. AVERY, <i>Sec.</i>	

**RECEIPTS of Kentucky Branch.**

Hugh McElroy Band, for Mexico, and to make Rev. M. GORIN, Life Member, of Memphis, Mo., per Mrs. H. M. Browne .....	\$ 50 00	Hays Band, Miss McDougall.....	16 00
Norris Memorial, per Miss Eva H. Clark .....	20 00	Infant Class, Walnut St. S. S., per Miss Helen McDougall.....	6 40
William Bassett Memorial, per Mrs. W. B. Mourning, Danville Ky .....	20 00	Bishop Whittle Band, per Miss Mary Booth.....	21 00
Humphrey Band, per Mrs. S. B. Barton, to complete Life Membership of Mrs. Thos. TRACY.....	21 00	Link subscriptions.....	2 00
			\$156 40

MISS HALLIE QUIGLEY, *Treas.*







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